

June, 1957

CONTENTS

EASTER AND AFTER	163
<i>By the Reverend H. Boone Porter, Jr., D.Phil., S.T.M., Assistant Professor of Ecclesiastical History and Instructor in Liturgics, Nashotah House, Nashotah, Wisc.</i>	
EXECUTIVE MEMO	166
<i>By Miss Marilyn Whiteside, a Member of the Faculty of Kemper Hall, Kenosha, Wisc.</i>	
THE GREY FRIAR WHO BECAME AN ARCHBISHOP, Part 2	168
<i>By the Reverend Ralph E. Coonrad, J.C.D., Lecturer in Canon Law, Philadelphia Divinity School, and Chairman of the Committee on Constitution and Canons of the Diocese of Pennsylvania.</i>	
JUNE SAINTS	174
<i>By a Sister of the Order of Saint Helena</i>	
ORDER OF SAINT HELENA	183
ORDER OF THE HOLY CROSS	186
ORDO	188
PRESS NOTES	190
<i>By the Reverend Roy Rawson, Priest Associate and Press Manager.</i>	





SAINT BASIL

by El Greco

His Feast is June 14.

The Holy Cross Magazine

June



1957

Easter and After

BY H. BOONE PORTER, JR.

press on toward the goal for the prize of the high calling of God in Christ Jesus.

Philippians iii, 14

ENT has a tremendous place in our devotional life. We make careful plans for keeping it. Our parishes have elaborate programs of extra services, and in most places these are well supported. It all leads to the glorious climax of Easterday. Then, one day later, the zeal and devotion is evaporated. During these glorious Sundays of the Great Fifty Days, some of our churches are half empty.

The pious may look down their noses at those who fail to keep up their churchgoing. But there is something deeper here, and it involves all of us. It is part of an outlook which we all share and which, therefore, we must face.

In Lent, we concentrate on the methods of spiritual advancement. We give our attention to the actual work of devotional progress. This is something to which most honest Christians are willing to give serious effort. But Lent only leads to Eastertide. All these efforts are only intended to bring us to that

victory which is symbolized in the Great Fifty Days when we commemorate the Resurrection, the Ascension, and the pouring forth of the Life-giving Spirit. For some reason, we do not take to this so readily. We are willing to concentrate on the *means* of the spiritual life, but we are not so willing to concentrate on the *end* or *purpose* of it. Plainly here is something wrong with our whole attitude and outlook.

When we turn to the New Testament, we cannot but be struck by the contrast. The Apostolic authors speak a great deal of our present sinfulness and misery, and they speak a great deal of our ultimate glorification in Christ, but they say very little about the methods and steps whereby we progress from the former to the latter. This does not mean, of course, that the methods are unimportant, but it does mean that their importance exists solely in terms of their goal and purpose. They are only valuable if they are leading us to our objective.

The New Testament repeatedly confronts us with the ideal of conformity to the image of the glorified Christ. It bids us gaze prayerfully toward the vision of the new creation, when all things will be gathered up into Him who is the Alpha and Omega. It urges us to ponder, humbly but hopefully, the mystery of redeemed humanity, restored to its true unity, fitly framed and knit together in the all-embracing stature of the ascended Lord Christ.

Perhaps we fear to meditate on these things because they seem so far off. Between us and them there is a great gulf, and to cross it will be a long and dangerous voyage. We do not like to be so forcibly reminded that we are pilgrims journeying to such a distant country. It is unsettling. It upsets the security which we like to feel in the routine of our spiritual lives.

Yet the whole Bible, from Genesis right on, tells us in a thousand different ways that we, like Abraham, must turn our backs on Ur of the Chaldees and journey toward the unknown land of Canaan. Therefore he "is the father to all them that believe" (Rom iv, 11) and such we confess him to be every morning and evening in the canticles of our daily offices. (*Benedictus*, verse 6; *Magnificat*, verse 9).

Unsettling though it may be, Christianity in fact does demand that we give up the security of what is known and possessed and familiar, and that we abandon it for the dangerous hope of faith. The Gospel demands that we give up all earthly confidences, and set out on that vast and hazardous journey to the heavenly city which is our true home. Our guide and beacon for this voyage is the vision of the new creation which Eastertide sets before the eyes of faith.

It is precisely this journey which St. Paul describes in one of his greatest passages, the third chapter of Philippians. As a Pharisaic Jew, he had had complete spiritual security.

... If any other man thinketh to have confidence in the flesh, I might have more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, a Pharisee ... concerning the righteousness in the law, blameless. But the very things that were gain to me, those I counted loss for Christ. (verses 4-7)

Pharisaic Judaism, like much of Medieval Christianity, had claimed to offer a certain and fully guaranteed entrance into Heaven. All you had to do was to keep performing all of the little rituals in just the right way and salvation was assured. Paul rejected all of this to gain Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ and the righteousness which is of God by faith. (verses 8-10)

This is indeed what it means to accept the Gospel. The Apostle then goes on to briefly describe his new life, and he points to the communion with the Death and Resurrection of Our Lord that should be the very heart of Catholic living. His words are familiar to all who are accustomed to saying the collect for the Order of the Holy Cross.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect . . . but this one thing I forgetting those things that are behind and reaching forward unto those things which are before, I press toward the goal for the prize of the calling of God in Christ Jesus. (verses 10-11)

Here indeed is the dangerous adventure of faith. Whenever we congratulate ourselves on having mastered some aspect of the Christian life, it is well for us to think of the words. Even St. Paul, in many ways the greatest of all the saints, sees all of his spiritual efforts as nothing except steps on a long voyage which he was still far from completing.

He is, however, in no doubt as to what his goal is.

Our citizenship (i.e., the city of which we are citizens) is in heaven; from whence we look for the Saviour, the Lord Jesus Christ, who will change our fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able to subdue all things unto himself. (verses 12-14)

When we are confronted with a challenge like this, it is easy for our minds to resort to their defense mechanisms. I confess

does. We try to reassure ourselves with the thought that St. Paul is writing about a special personal problem of his own. After all, he is talking about conversion from Pharisaic Judaism to Christianity, and surely that does not concern us. We are Christians; certainly we do not have to face any choice between legalism and faith. We resent the implication that even among well-trained Catholics there may sometimes be a righteousness that is of the law, which is worth no more than dung in comparison with the faith of Christ.

The challenge which St. Paul makes is not merely his own; it runs through the whole Bible, and the Word of God is "sharper than any two edged sword" (Heb. 4, 12). It cannot be evaded, as the Mediaeval Church tried to evade it by having all vernacular Bibles burned. The teaching of Holy Scripture is the foundation of the whole Catholic life, and neither the Christian community nor the Christian individual will be permitted by God to ignore it.

You and I can face the challenge very specifically and constructively in our own worship and prayer. We must ask ourselves what our objectives and intentions have been. Has it been to attain a self-centered legalistic righteousness, or has it been to attain the Christ-centered righteousness of faith?

Our devotional practices and rules of life build up good habits. These good habits are good tools. What are we using our tools for? Are they a means of pressing on toward the goal of our high calling; or are they simply a static routine to keep us confidently where we are? Are they a means of knowing

the power of Christ's resurrection and the fellowship of his sufferings; or are they simply a means of assuring oneself of the orthodoxy and correctness of our religious life? If we ignore these questions, then our religious life itself, like that of the Pharisees, can actually become an obstacle to our own salvation. There is even a kind of prayer which is simply a spiritual filibuster, to keep God from speaking to us.

So much for the negative. What of the positive side? It is often felt that we are handicapped by the lack of devotional practices specifically suited to this most joyous season. I should like to conclude by suggesting a very simple one. Take one of the great prayers in the Pauline Epistles; I recommend one of the following:

Ephes. i, 3-14, or 15-23

Colos. i, 9-23.

Read it, pray it, think about it. Remember that the author is praying for you, the reader. Ask yourselves whether your own devotional life is indeed heading you in the direction toward which these prayers point. You will find it possible to spend a very enlightening half hour in this way.

Above all these passages can stamp in our minds the meaning of this holy season, which in turn teaches us the objective and destiny of our spiritual efforts at all seasons. These passages will show us something "of the exceeding greatness of his power to us-ward who believe" (Ephes. i, 19) by which power He wills to bring even us to "the goal, for the prize of the high calling of God in Christ Jesus."

WHO?

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WHAT?

Does your parish (WA, YPF, guild, study group, etc.)

Want to know more about the Religious Communities for women in our Church?

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Write for further information.

WHERE?

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WHY?

Executive Memo



From: Raphael, Archangel
To: Jujube, Guardian Angel
Subject: Howard McGee

Although, as you pointed out in your recent report, you have been closely associated with Mr. McGee for the past 47 years, you cannot at this point demand any recognition from your ward, however much such a revelation might help him. A basic precept of Guardian Angelship, remember, is the heavenly and therefore eternal and inviolable doctrine of free will. A glimpse of you would most certainly cause an upheaval in his life; after all, we tend to become like that which we love, and an angel is in love with God and thereby a little God—a Godlet, so to speak. But being a fallen creature, Howard McGee is unprepared in his present state to face even an angel. The light of truth which we characteristically exude would doubtless blister his chubby countenance.

Which brings me to one facet of his problem: his sloth. Howard is what we gloomily refer to in Heaven as a “gray soul.” Most of the population of Purgatory, in fact, is composed of such spirits (the swarthier souls residing there only because of our Creator’s infinite mercy), and these pitifully ashen creatures are invariably and fundamentally proud and so secondarily slothful.

Please, Jujube, do not think I am contradicting your point regarding his gluttony. I am simply adding the observation that Mr. McGee has spent a lifetime (what else, pray tell, has man to spend?) making a malignant enemy of self.

We both remember, of course, the times he has dimly recognized his need for self-discipline. But how did he attempt to correct the situation?—by fasting to an extreme, or exercising to an extreme, or working to an extreme. Human beings in their absurdity would probably ask to have “extreme” defined, because they—who scream so loudly

and so often about their precious individuality and simultaneous equality—have not yet recognized the variance in capacity that marks the true spiritual, mental, and physical individuality of man and makes equality outside of God impossible. Isn’t it peculiar, Jujube, that human creatures do not comprehend that each man’s distinctiveness with him from his conception and not at a dependent on what he *thinks* his distinctiveness is?

Now, it is common enough for a man Mr. McGee’s vintage to reach what he joyfully terms the “restless prime of life.” (I particularly wince at this expression, which suggests that one’s prime period could currently be one’s restless period!) It suggests in this bit of phraseology that he is at a peak of physical and mental attractiveness and therefore vacillating in his eagerness to expend it on a worthy object. And as you well know, he has ceased to consider Mrs. McGee worthy. The next step will be in one of two directions: either he will find another woman or he will reject such frivolity altogether and plunge deeper into his work. The former is more likely, as it will satisfy his vanity more quickly. Neither is good, as the one will send him into the mortal sin of adultery and the latter will push him further along the path to self-idolatry. The work will merely be a means of fostering the egocentric ideal of “lifting one’s self up by one’s own boot straps.” (And if you think this is a peculiar expression, you should listen to the creatures’ impossible platitudes about “self-made” men!)

But being unable to manifest yourself to him, you must wonder *how* you can give him some assistance in his present dilemma. And you are certainly not the first Guardian

Angel to feel the frustrations invoked by human foolishness. You say he displays an unprecedented (hardly that!) ignorance, that he is mentally perverted, that he has no concept of spiritual matters. But all your analysis really states is that he is a SINNER! Sin, as we Here all know, is indeed ignorance because it denies holy wisdom and indeed perversion because it attacks the sanity generally termed truth and certainly spiritual myopia because it cannot see beyond material things. And now that we have established the diagnosis, the remedies are threefold:

First, I prescribe for your patient prayer. He need not be in a chapel or even on his knees—not at first. Rather, prod him to ejaculatory pleas. Since he is already prone to punctuate his conversations with an occasional and fervent “oh, my God!” or “Jesus Christ!,” just convert the sin along with the sinner. Instill in his mind with the utterance of each anathema an awareness that he is invoking *Something*. If you bring God into focus for him, Howard will eventually begin thinking in terms of our Lord when he blasphemes, rather than merely mousing words. Use memory in making him recall what a priest said in the confirmation class about *Who* God is and what He expects of us. Do you see what I mean about converting the sin to heavenly advantage?

Second, clean up his reading habits. Like most Americans today, Howard McGee is as gullible as a schoolboy. He regularly questions Christian axioms, but he never thinks to suspect his newspaper of perpetuating lies (sometimes given the absurd misnomer of half-truths) or the magazines of feeding him time-wasting fluff. Of course, he *will* read the most popular publications—meaning the most mediocre publications—and you may have a little trouble there. But place a bit of Church literature on his bedstand some night when he is too weary to look for something else, and persuade a friend to give him a book or two by a good

Catholic author. Once he starts reading, he's hooked, if only because the simplicity of the truth is such a fascinating contrast to the complexity of sin. He may even be permitted to believe initially that such reading material is good solely because it will mark him as a well-rounded chap in a club car conversation.

Finally, provide him with some good friends. Now, Jujube, this obviously does not mean smug, supercilious souls that warm the pews on Sunday and freeze God out through the week. Howard McGee would be totally lost to our Lord if, at this precarious point, he were to encounter the sickest of God's people—the sinners unawares. Just round up a saint and a few conscientious Churchmen who hold to existential Christianity and won't gauge their own holiness by emotional fervor or the deceptions of self-love.

As for the saint, I suggest Joe Gillie, the old fellow with the beak-like nose who does wood carvings for a hobby. He's obviously not the sort to impress Howard with his intellect, but, like all saints, Joe exudes the incense of Heaven. In a sense, *he* will be the manifestation of you. (Angels and saints are rather alike, you know!)

With this three-point program, you will be jabbing away at Mr. McGee's conscience. He'll be inadvertently praying to God, reading about God, and talking about God every day; and if he will respond generously to conditions—we must still consider the free will involved—he will surely experience the joy of becoming a “prisoner of Jesus Christ.” Here is the panacea! In Christ, he will find the antidote for immoderation and ignorance and boredom and all the other nagging pains of sin. In Christ, he will assuredly find that he is now and ever shall be in the “prime of life.” In Christ, he will find a charity that transforms Mrs. McGee into a lovable, amenable wife in response to his transformed vocation as a lovable, affable husband.

It's all quite elementary, isn't it?

—BY MARILYN WHITESIDE



The Grey Friar Who Became An Archbishop

John Pecham: Archbishop, Educator, Pastor

(continued)

BY RALPH E. COONRAD

Decrees which concern Baptism and Confirmation

The third and fourth decrees of the Constitution of Lambeth deal with baptism and confirmation, and the correction of certain abuses of those sacraments.

In the third decree the Archbishop addresses laymen and women, and the clergy, who transgress the sacrament of baptism. The Church allows the laity to baptize in case "of inevitable necessity," and this baptism is sufficient unto salvation if due form is used. Children so baptised are not to be rebaptised, "and yet some foolish priests," the Archbishop says, "do rebaptise them, which is an indignity to the sacrament; now we firmly forbid this for the future." Archbishop Pecham insists that "exorcism and catechisms be used over children so baptised." The word "catechisms" is used in the sense it was used before in the Constitutions of Reading. The fourth decree of Reading states that children born eight days before Easter and Pentecost are to be reserved for baptism on those feasts, except if there is a question of health. He adds:

... so that they receive catechism between the time of their birth and their being thus perfectly baptised ...

In the Constitutions of Reading and Lambeth the Archbishop refers to the necessity for sponsors at baptism. Sponsors are those persons who may lawfully complete the "perfect baptism" by answering in the name of the child the *interrogatories* (or Lesser Catechism) which are to precede every baptism. The method of baptism preferred by Archbishop Pecham is immersion, although

Lyndwood in his *Provinciale* says that one drop of water falling on the baptised from the hand of the baptiser is sufficient for valid baptism. Pecham expected sponsors to be intelligent lay persons capable of being catechised in the name of the child, and not otherwise related to him; he sought to have all the laity of the Church informed on the nature and intention of Holy Baptism, and that they know how it is done. He proceeded to define baptism, first in English and then in French:

... But the form of the sacrament in the vulgar tongue consists not only in signs, but in the series of the words in which it was instituted by God; let then the baptisers say, I CHRISTEN THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST ...

The logical thinking of Pecham the educator is here in evidence. He teaches in clear and unmistakable language that the correct form of baptism consists not only in the use of certain words, but also in the order in which they are used; and the intention of the Church shall be the intention of the baptiser.

Baptisms by the laity were valid if this rule was followed in emergencies, and the clergy were prohibited from baptising the child. They could add only the exorcism and interrogatories. If the priest doubted the form of baptism, and hence its validity, he was required by decretal of Alexander II (1175), and by this decree of Lambeth, to add to the exorcism and interrogatories this clause: "If thou art baptised, I do not baptise thee; if thou art not baptised, I do baptise thee, etc." Modern laymen are vaguely aware of their duties when faced with necessity for emergency baptism, and all laymen

ed information on the functions of sponsors, the nature and form of baptism, and the meaning of it. The clergy merely *assume* that the laity are sufficiently informed on the sacrament of Holy Baptism, but cases frequently arise in which experience proves otherwise.

Archbishop Pecham must have had some quieting experiences with parents or relatives who sought to burden their children with odd names for the rest of their lives. Girls especially were the victims of silly names. Baptismal names were apt to be burdensome, ludicrous, and without Christian significance. The Archbishop admonishes all priests that they are the ultimate judges of the propriety of Christian names. The priest is charged with responsibility for giving children at their baptism from names which carry a ludicrous sound—that is, a silly, inappropriate, or suggestive sound. But the priest is the immediate judge of the Christian name, the ultimate judge is the bishop—rather, it *was* the bishop in England at the restoration of the Liturgy under King Charles. Some Anglican bishops today require the Christian name of the person to be confirmed, and they repeat it during the act of confirmation. This attempt, however personal, sentimental, and nice, to revive an old practice ignores the significance of the rite. People rightly associate it, however vaguely, with the original initiatory or water rite. Use of the Christian name at baptism provided the bishop with opportunity to judge the propriety of the name. If the bishop was not satisfied, he changed the Christian name at confirmation and the name given by the bishop to the newly confirmed remained for the rest of the person's natural life. This is further evidence that baptism and confirmation were part of one initiatory rite.

The fourth decree of Lambeth deals with confirmation. It is short but important.

Many neglect the sacrament of confirmation for want of watchful advisers; so that there are many, numberable many, who want the grace of confirmation, though grown old in evil days. To cure this damnable neglect, we ordain that none be admitted to the sacrament of the Lord's Body and Blood that is not confirmed, except at point of death, unless he have a reasonable impediment.

Archbishop Pecham was concerned about the general neglect of confirmation. This neglect implied, not merely a breach of discipline, but indifference to or ignorance of additional graces received through the laying-on-of-hands. Conditions today bear similarity with the Church of the thirteenth century. Episcopalians today are given to what might be called double talk, that is the graces of confirmation are necessary for Episcopalians desiring to receive the Blessed Sacrament, but they are not necessary for other Christians presenting themselves at our altars. There is no need here to discuss the moral question of either our right or authority to instruct or deny instruction to those Christians who might be seeking the graces of the Holy Spirit which our Prayer Book says are conveyed through Apostolic Confirmation. Is confirmation a pleasant but quite unnecessary rite required of Episcopalians, but merely indifferently available to non churchmen? There are Episcopalian parishes where confirmation is *not* required for voting privileges. Confirmation is in danger of becoming a pretty and sentimental, but entirely superfluous rite, an excuse for episcopal visitation, and a method of census taking. In 1281 Archbishop Pecham saw, as the modern Church must come to see, that if confirmation is so unimportant it can be excused or neglected it can disappear entirely, and its significance utterly lost in sentimental ceremonial. Confirmation is not merely a vestibule through which to enter upon Holy Communion; *it is a grace-conferring rite* which the Church in general and the individual in particular considers indifferently to their own peril. Consequently, in the fourth decree of Lambeth, Archbishop Pecham requires that none be admitted to Holy Communion who is not confirmed, with two possible exceptions, namely, (1) if in immediate danger of death, or (2) if some serious reason has impeded confirmation.

Compare this decree with the Rubric in the Baptismal Office concerning the confirmation of adults so soon after baptism as may be convenient that they might be admitted to Holy Communion, and with the last Rubric after the Confirmation Service.

The similarity is obvious. The reformed Prayer Books carry with them the catholic influence of the thirteenth century Archbishop of Canterbury. Indeed, the words "ready and desirous to be confirmed" could well mean those who, in Archbishop Pecham's words, are at point of death, or who for serious cause have not been confirmed by bishops in Apostolic Succession. The emphasis of the Archbishop in this legislation is that confirmation conveys graces from God through chosen vessels consecrated for the purpose. These graces are not to be minimized or even inferentially denied to persons who may not be aware of them.

Instruction of the Faithful

Archbishop Pecham may be justly remembered for the influence he has had on the Catholic Church in England, especially through the first and ninth decrees of the Constitutions of Lambeth—the first decree, *De custodia eucharistiæ*, deals with the reserved Sacrament, and the ninth decree, *Ignorantia sacerdotum*, deals with instruction of the laity by the clergy. The Archbishop thought well of the proposition: "Like priests, like people." If the parish priest was ignorant of the spiritual life, the Scriptures, doctrine, or history of the Church, there can be no surprise if his people were ignorant.



SAINT BONIFACE PREACHING

His Feast is June 5.

the faith. The ninth decree of Lambeth, *Ignorantia sacerdotum*, is a treatise on catholic doctrine which the Archbishop directs to be learned by the clergy and taught to the people. The Preface to the decree reads:

0. The ignorance of priests plunges the people into error; and the stupidity of clerks who are commanded to instruct the faithful in the catholic faith does rather mislead than teach them. Some who preach to others do not visit the places which most of all want light; as the prophet says, 'The idle ones asked bread, and there was no man to speak it to them;' and another cries, 'The poor and needy seek water, their tongue is dry with thirst.'

Today, the Church has highly developed educational programs, but the clergy could well pause before Archbishop Pecham's injunctions to take stock of the instruction they give the laity, whether it be on religion in general or the catholic faith in particular. Canon Law East and West makes the priest of the parish responsible for the content and methods of teaching in his parish. If there be lay assistants, as in the Church School, the priest but delegates authority to teach while he remains ultimately responsible for what they teach and how they teach it. This principle of law in the Catholic Church applies in every cure of souls, from pre-school classes, through Bible Classes or Lecture Forums, to Missionary Societies, the Woman's Auxiliary, and even the Vestry. He teaches best who is himself a humble daily practitioner of the catholic life.

Archbishop Pecham divides the teaching of the faith into seven categories, and he requires that these be taught by the clergy to the laity four times a year, principally on Sundays or major feasts. No one knows how well these injunctions were obeyed. Apparently the clergy had to be reminded of them from time to time because for the next three hundred years similar injunctions were issued in the Archdioceses of Canterbury and York. Eventually they became material for priest's manuals used well into the sixteenth century.

Instruction was to be in the language of the people, and without the peculiar subtleties of interpretation for which the clergy have an affinity. In Pecham's time the people were generally illiterate, and the instruction

took the form of sermons. Judging from what the Archbishop considered to be the proper content of sermons, and the methods of preaching, he would have little patience with the modern product which emphasizes platitudes above content, and brevity above clarity.

These are Archbishop Pecham's seven categories for instruction of the faithful:

1. **The fourteen articles of faith.**
2. **The ten commandments of the decalogue.**
3. **The two precepts of the Gospel, or of love to God and man.**
4. **The seven works of mercy.**
5. **The seven capital sins and their progeny.**
6. **The seven principal virtues.**
7. **The seven sacraments of grace.**

Each of the categories was broken down into component parts for better teaching. Earlier, in 1222, Archbishop Langton had issued a decree commanding all parish priests to teach their people the faith. Other reforming bishops before Archbishop Pecham had compiled series of definite instructions for teaching—such bishops as Grosseteste of Lincoln (1175-1253), Cantilupe of Hereford, and Weseham of Coventry and Lichfield (1245). The instructions of Archbishop Langton were explanations of the creed, the ten commandments, the seven deadly sins, the sacraments, the Pater Noster, and the Hail Mary. Archbishop Pecham's decree refers to the fourteen articles of faith comprising the Apostles' Creed, but the numbering has been changed to twelve articles. The general acceptance of twelve articles follows Roger Weseham and not Archbishop Pecham. Pecham closely follows the manual of his own teacher, Walter of Bruges (Bishop of Poitiers); but he has also used Roger Weseham except for the Bishop of Coventry's commentaries on the Lord's Prayer, the Hail Mary, and the Beatitudes.

God's law is flaunted today as much as it was in the thirteenth century. Modern civilization is coated over rather thinly with a Christian veneer. In the face of these facts, priests could well afford to take a leaf from Friar John's book and address themselves to sermons on the ten commandments of the decalogue. It may be true that the Decalogue

is an invasion of the Communion Service. Many priests pay no attention to the Rubric requiring at least one recitation of the Ten Commandments every month. Sunday School children are politely introduced to the Ten Commandments, and catechetical classes may be briefed on the shortened form of the Decalogue in the Prayer Book. After confirmation little is heard of the Commandments, and the number of churchmen who can find them in the Prayer Book, to say nothing of the Old Testament, is embarrassing. Nor are churchmen, including the clergy, generally aware that of the three divisions of law in the Old Testament, e.g. judicial, ceremonial, and moral, only the Moral Law as represented by the Decalogue is binding on the Christian Church. A similar condition existed in Archbishop Pecham's time, and he insisted that if persons are to live Christian lives they must first know the outline, at least, of Divine Moral Law. A full page of the decree, *Ignorantia sacerdotum*, is devoted to the Ten Commandments with their Christian applications. For instance, of the commandment to honor father and mother, the Archbishop says:

... we are explicitly commanded to honor our parents both in temporals and spirituals; implicitly to honor all men as their degree deserves. Yet not only our carnal father and mother, but our spiritual is here understood, so that 'father' signifies the prelate of the Church, whether mediate or immediate. 'Mother' signifies the Church, which hath all true catholics for her sons.

To these commandments the Gospel adds two precepts, says the Archbishop, namely, (1) the love of God, and (2) the love of neighbor. Pecham sums up obedience to law in one sentence: "He loves God who keeps the commandments out of love, not out of fear of punishment." Every man ought to love his neighbor as himself, not because of equality between men, but because of conformity to the goodness and will of God in opposition to the evils about us. The humility of S. Francis and the logic of S. Paul were united in Friar John Pecham, Archbishop and teacher.

There are seven works of mercy, says Friar John, of which six are from S. Matthew's Gospel, and one is inferred from Tobit in the Apocrypha. They are: (1) to feed the hungry, (2) to give drink to the thirsty, (3) to entertain the stranger, (4) to clothe the naked, (5) to visit the sick, (6) to comfort the prisoner; the seventh, inferred from Tobit, is to bury the dead.

Each of the capital sins—pride, envy, anger, carelessness, covetousness, gluttony, and luxury—are broken down into component parts, or what Pecham calls their progeny. For example: "Anger," he says, "is a desire for revenge, and of hurt to another, which when it rests in the heart, produces hatred, persecution in word and deed, bloodshed, slaughter, and the like." As a good ascetic theologian, Friar John follows his exposition of the seven capital sins with their opposites, namely, the seven principal virtues of faith, hope and charity ("which regard God and are called theological"); prudence, temperance, justice, fortitude ("which regard man's self and his neighbor").

In his exposition of the seven sacraments Archbishop Pecham writes as a kindly pastor rather than a pompous prelate and progenitor of law. As modern Anglicans were not hold with the Archbishop's concept of "extreme unction," his limitation of the sacrament followed customary Roman practice. What attracts us is the Archbishop's kindness, his love of souls, his spiritual insight as expressed in this decree on the seven sacraments:

... There are seven sacraments of grace which the prelates of the Church are dispenser and five thereof every Christian ought to receive, viz., Baptism, confirmation, penance, eucharist, and extreme unction: which ought to be given to them only who seem to be in danger of death, and to them let it, if possible, be given while they have a sound mind and reason, and we advise that it be given to them that are in a frenzy, or alienation of mind (if they had been given a due care of their salvation) with good assurance. For we believe, and have learned by experience, that the receiving thereof contributes to their obtaining a lucid interval, or at least to their spiritual good, that is, increase of grace upon condition

they be sons of predestination, how frantic soever they be. There are two other sacraments, order and matrimony: the first is proper for the perfect; the other, in the times of the New Testament, to the imperfect only. And yet we believe that it confers graces (if it be contracted with a sincere mind) by its sacramental virtue.

With these words it is best to close this inadequate dissertation on Friar John Peham's contribution to education, legislation, doctrine, and spiritual life of the Catholic Church in England. He was primarily an educator, a pastor and lover of souls. His biographer, Nicholas Trivet, says: "[He

was] a zealous promoter of the interests of his Order, an excellent writer of poetry, pompous in manner and speech, but kind and thoroughly liberal in heart." His personal life was marked by monastic discipline more severe on himself than others. In the quiet of his chamber, and in the choir of his Order, he put aside the gold and jewels, the cope and mitre, of an archbishop and knelt before God in grey habit, bare and sandled feet—a sinner common with all men. To the end of his life he was a teacher, not merely by rote (which is easy), but by personal example (which is much more difficult).



SAINT JOHN BAPTIST

The Feast of the Nativity of Saint John Baptist is June 24th.

June Saints

BY A SISTER OF O.S.H.

There is a certain tantalizing quality in the stories of the saints of New Testament times. Scripture tells us just enough about most of them to make us eager to know them better, and then leaves us unsatisfied. St. John Baptist, for example, whose nativity is celebrated on June 24, must have been quite a person to meet. His call to repentance and the arresting way in which he gave it drew thousands to hear him and to respond, in some measure at least, to what he said; and yet he was utterly unconcerned about personal advancement, even personal safety. He was so completely wrapped up in God and the work God had given him to do that when our Lord began His ministry, John could unhesitatingly say to his disciples, "This is He Whom I have been telling you about. Leave me and go follow Him." What a man he must have been!

St. Barnabas, whose feast is on June 11, is another of these half-known men. We first meet him in the ninth chapter of Acts, bringing the recently converted Saul to the apostles and assuring them of the reality of this remarkable conversion. Obviously he was one whose judgment, as well as his sincerity, could be relied upon. Later it was he who recognized the value of Saul's background to the work among the Gentiles, and brought him to the growing young church at Antioch. That he had a mind of his own, and was not merely Paul's uncritical admirer, appears in the sharp division and subsequent split-up of the two over the question of taking John Mark on a second mission journey after he had left them on the first; and it was Barnabas who saw fit to give another chance to the young man who was eventually to write one of the four Gospels. We can learn a lot about Barnabas from these brief bits—but they always whet our appetites for more. His feast this year is transferred to June 17.

St. Peter and St. Paul, whose joint feast is on June 29, are probably better known than any other men of the apostolic Church. St. Luke devotes several sections in the early part of Acts to Peter, and chapters 13 to 18 are entirely concerned with the work of Paul.

Peter seems to have been a big, impulsive, somewhat cocksure man when our Lord called him to be a disciple, and apparently he learned slowly and with difficulty the good will which he must seek and the way to reach it. But by Pentecost he was the accepted leader among the twelve, and all the accounts given in Acts portray a man of great strength, courage, and love, one who could truly be called his brethren the rock which his new nation signified.

Paul, according to his own testimony, was a well-educated Roman citizen from the cosmopolitan city of Tarsus to the north, highly versed in Jewish law, and in his youth a natural defender of it against all attacks. After his dramatic conversion on the road to Damascus, about 35 A.D., all the energies that he had poured into persecuting the Church was turned to its service, and he became an unrelenting, unconquerable missionary to every part of the empire that he could reach. Not only did he carry Christianity far afield among the Gentiles, but he also established once and for all their exemption from that same law for which a few years before he would have given his very life. The Church owes a tremendous debt to St. Paul.

We have no certain knowledge about the later life or the death of either of these great figures, but it is generally believed that they were martyred in Rome during the Nero persecution—Paul by beheading, Peter by crucifixion, head down at his own request, for he said that he was not worthy to die as his Lord had died.

Many of the early martyrs are even more elusive than their New Testament predecessors. SS Gervasius and Protasius, for instance—whose relics were discovered by St. Ambrose at Milan during the fourth-century struggle against Arianism—are said to have lived sometime in the second century; and that is all we know about them. Perhaps because they came to light at a time when the Church needed a rallying point against a powerful heresy, they became immediately popular, and their cult spread rapidly in Italy and Gaul. A certain amount of legend has attached itself to their names, as was natural, but it is not very reliable. They are remembered on June 19.

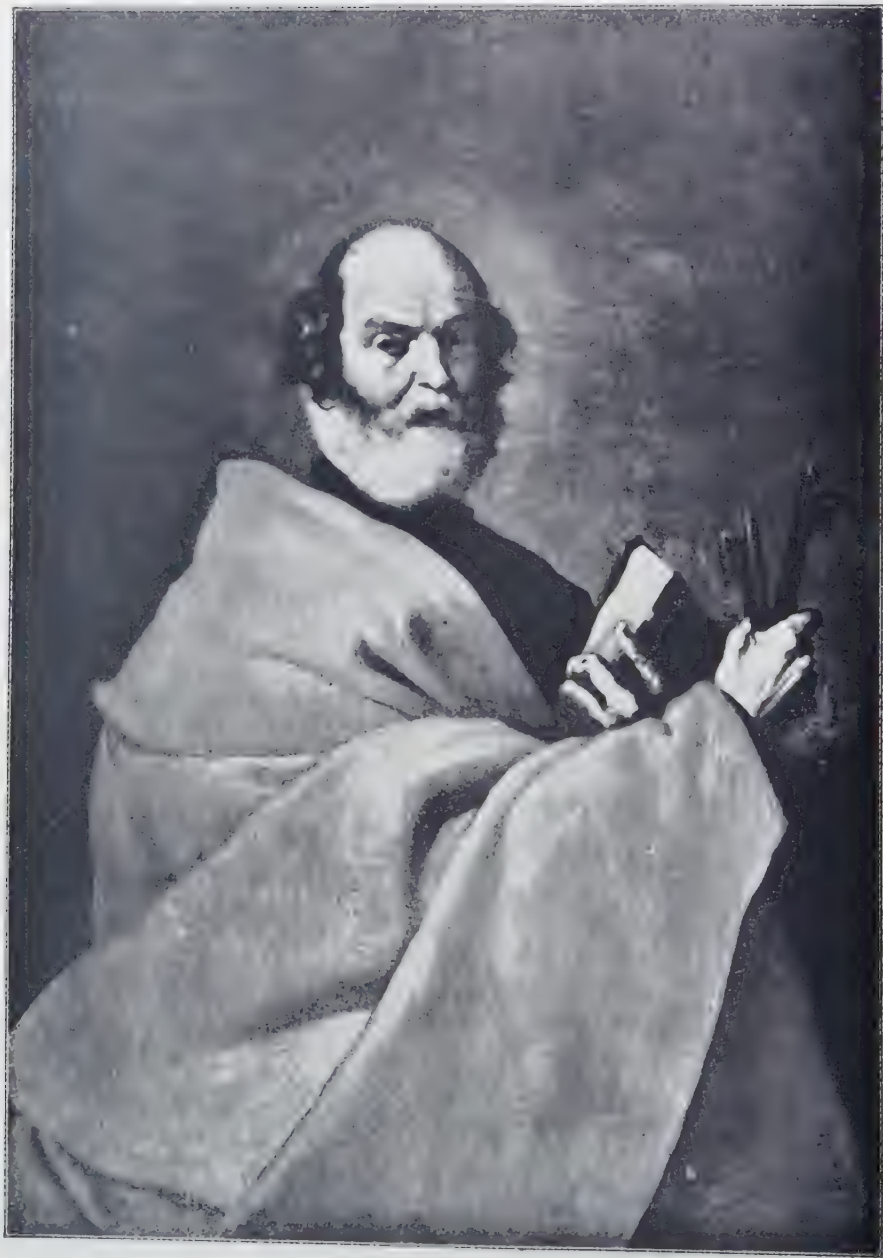
Of the Martyrs of Lyons, on the other hand, we have unusually accurate knowledge, preserved in a contemporary letter. Their martyrdom occurred in 177, in the time of the emperor Marcus Aurelius. Apparently a group of local Christians were seized by a mob and carried before the magistrates, who condemned them to death—a common enough sequence of events. One of the martyrs was the bishop Photinus, a disciple of St. Polycarp, who died in prison from the treatment he received; among the others was a young slave girl, Blandina, whose fortitude in her sufferings aroused everyone's admiration and amazement. Their feast is celebrated on June 2.

With St. Alban, reputed to be the first martyr of Britain, we are back in the realm of uncertainty. He died sometime in the third or fourth century; according to Bede, he was a pagan who gave shelter to a priest in time of persecution, was converted by him, and gave himself up to the authorities in his place. He was soon recognized, but when he revealed that he too was now a Christian, he was condemned and executed. Stories are told of various miracles which he wrought on his way to death, such as stopping the flow of a stream, so that the party could cross dry-shod. He has been venerated in England since the fifth century, and his feast is on June 22.

SS John and Paul who are commemorated on June 26, are almost as uncertain as Gervasius and Protasius. They died in Rome on June 26 in an unknown year, probably under Julian the Apostate. Their tomb, in a private house which had been converted into a church, was an object of veneration as early as the fifth century.

By the mid-fourth century, persecution, at least by pagans, was pretty much a thing of the past, and records could be made fuller and preserved better; besides, the appearance of major heresies stimulated copious writing on all sides, so that we know more about most of the saints from this time on than about their predecessors. Basil the Great, bishop of Cæsarea, is a case in point, for one is confronted by an embarrassment of riches in discussing him. Son of a family which included several saints before him, he was born in Cæsarea in the region of Cappadocia in Asia Minor, and received an excellent education, spending some years at the university of Athens, where he became fast friends with Gregory, the future bishop of Nazianzus. After leaving Athens, he taught for a while at Cæsarea, leading a somewhat worldly life, as a cultured and cosmopolitan young man of means might well do. However, the influence of the local bishop and of his own sister, Macrina, turned his mind more to the service of God, and he undertook a journey to visit various monasteries in Egypt and elsewhere, which led to the foundation of one of his own not too far from home, and to the writing of the *Rules* which still govern monastic life in the eastern Church today. Hermits were familiar enough in Asia Minor, but Basil introduced the cenobitical, or community, form of life, which was proving on the whole more suited to the attainment of holiness than the other.

This was the century of Arianism, and in 360 Basil found himself drawn into the arena in support of the orthodox position. He



SAINT PETER

by Ribera 1580-1656 — (Il Spagnoletto)

oved more and more into public view, for was just the sort of brilliant, fearless leader that was needed at the time. In 370 became bishop of Caesarea, in which capacity he upheld the orthodox beliefs and w to it that his clergy lived in keeping with the faith they preached. Vigorous in preaching and writing against heresy, he was at the same time concerned for the physical welfare of his people, founding a hospital for them and living with extreme economy in order not to waste the money which he felt belonged to them.

By the end of his life, though, the situation must have seemed discouraging, for despite his work the east was still smothered in heresy, and the west, where orthodoxy was much stronger, seemed to be doing nothing to help him in his fight. The Goths to the north were at the door of the empire, and most of the Goths were Arians. He himself had fought a good fight; but had the battle meanwhile been lost around him? He could not know. He died in 379, and his feast is June 14.

About the same time, there died a somewhat older contemporary of Basil, St. Ephrem Syrus, or Ephrem the Syrian. Born in Nisibis in Mesopotamia, Ephrem seems to have been a figure of some importance in the local church, before the death of Julian the apostate on his Persian campaign changed his life completely. In the treaty which followed Julian's death, Nisibis was turned over to the Persians; and because Christianity was the major religion of the Roman Empire, Christians were not popular in the Persian empire of Persia. The Christians of Nisibis, Ephrem included, decided to leave. They emigrated as a group and finally settled in Edessa, some sixty miles to the west. Ephrem began to live as a hermit, but he must have been an active one, for nearly a dozen heresies flourished in Edessa, and he went out to do battle with them all. Among the most effective weapons were hymns, which he composed in the popular vein to catch people's attention and draw them away

from attractive heresies. Besides these, he wrote copious Bible commentaries, most of which are now lost. Like the Antiochene scholars, he favored the literal meaning of Scripture and was sparing in his use of allegory. His work is held in high repute in the east, though he is less well known in the west. His feast is on June 18.

The situation of the western church in these and subsequent years was somewhat different from that in the east. As the immigration of northern tribes began, and the centralized administration of the empire started to break down, the need came to be less for theologians and more for pastors; besides which the western church had by this time succeeded in getting its terms sufficiently well defined that heresy was not likely to find as fertile soil there as in the east, and therefore not so much of the Church's energy had to be spent in fighting it.

One outstanding figure of this transition period was Paulinus, bishop of Nola in Italy. Born of a pagan patrician family about the year 354, he was converted after his marriage by his Spanish wife Therasia. He had held responsible civil office for some time when in 390, after the death of their only child, he and Therasia decided to retire to Spain, possibly with the intention of embracing the monastic life. As it turned out, they continued to live together, devoting themselves to the services of God. About 394 the people of Barcelona forced Paulinus to accept the priesthood, and the next year he moved to Nola, where he remained for the rest of his life, living simply and giving generously of his time and money to church and people. About 409 he was made bishop of Nola, and proved one of the best prelates of his time. Much of our knowledge of him comes from his letters and poems, which reveal him as a charming, enthusiastic man completely devoted to the things of God. Revered as a saint even during his lifetime, he died in 431 and was buried in the cathedral of his diocese. His feast is on June 22.

By the time of Paulinus' death, the western empire was fast disintegrating. The Goths under Alaric had sacked Rome itself in 410, and before long the terrible Huns were to sweep down from the north. For a time it must have seemed as if Christianity itself would be swept away with western civilization. That it was not may well be due in considerable part to the monks.

About 521, just a few years before St. Benedict founded his famous monastery at Monte Cassino, a child was born at the far edge of the known world, in Ireland. His family was of royal lineage, and he was given the baptismal name of Colum, or "dove." He received good education and grew up to become a monk; the world knows him as St. Columba.

Just what it was that sent Columba and twelve companions to seek a new home in pagan Scotland, we do not know. There are tales of a tribal war which he instigated and for which he wished to make some sort of amends; but it may have been simply the missionary spirit which was always characteristic of the Celtic and Anglo-Saxon monks. In any event, in 563 he crossed the water in a primitive boat and began the erection of a monastery on the tiny island of Iona in the north. He and his companions must have been tremendously successful missionaries, for in less than a century their work had penetrated far to the south and well into England. Columba himself, however, did his main work in northern Scotland, and it was at Iona that he died, standing before the altar of the church, just after midnight on June 9, 597. His feast is kept on the day of his death.

The English church quickly took up the missionary banner bequeathed to it by Ireland. Most of northern Europe was still pagan, and the Anglo-Saxon monks were athirst for souls. The most famous of these men was St. Boniface, who is often called the Apostle of Germany. Born in 680 in southwestern England, he became a monk in his youth and was ordained priest about

710. His first mission to Germany, in 723, was a failure, but a second attempt years later proved the beginning of a fruitful apostolate. For the rest of his life he traveled back and forth across northern Europe, preaching, baptizing, confirming; for in 723 he was made a bishop—and founding monasteries and convents to carry on his work, the most famous of these being the abbey of Fulda, some 100 miles east of Cologne. Typical of his missionary technique was his felling of an oak sacred to the thunder-god, Thor. The pagan onlookers, astounded that he had not been struck dead at the first blow of the axe, concluded that if Thor was powerless to prevent such a sacrilege, they had better change deities which they promptly did.

However, not all the Germans were so impressed with Boniface or with Christianity. In his old age the saint attempted the conversion of the Frisians to the north; one day, in 755, when he had gathered a crowd of converts together for Confirmation, hostile pagans attacked and Boniface was killed. His feast is kept on June 5.

Boniface and his fellow missionaries had done, and continued to do, a tremendous work among the Germans. Unfortunately they did not succeed in penetrating Scandinavia; and in the next century, the pagan Danes in their swift ships began to move southward and spread a new terror along the west coast of Europe. In England the Saxons gained control of much of the country but the great Alfred pushed them back, and after his death in 900 things remained quiet for a while, but eventually the attacks began again, and when Ethelred the Unready succeeded the throne in 979, he was, as the name implies, no leader capable of beating the invaders off.

Actually, Ethelred had no business being king to begin with. His step-brother Edward had been the rightful heir to the throne at their father's death four years previous, and had been crowned with the approval of the Witan, the powerful council of nobles.



SAINT PAUL

by Ribera 1580-1656 — (Il Spagnoletto)

Though only thirteen years old at the time, he won the love of his people by his piety and his concern for their welfare. However, his stepmother Elfrida wanted her son to be king, so at her instigation Edward was murdered when he had stopped by on a hunting trip to pay her a call. He was popularly acclaimed as a martyr as soon as his death was known, and June 20 is kept as the feast of the translation of his relics.

The Danish attacks continued through the reign of Ethelred and that of his son, Edmund Ironside, to end in 1017 with the acknowledgement of the Danish Canute as king of England. Edmund, at his death, had left two young sons, Edmund and Edward, and since Canute might logically have considered them potential rivals, they were apparently sent out of the country for safety's sake. One of them, Edward, finally returned in 1057, bringing with him his wife and a daughter, Margaret. By this time the Danish rule was over, and Edward probably thought to find peace in the land of his childhood. But in a few years trouble came again with the Norman invasion of 1066, and when Edward died about the same time, his widow decided to return to the Continent with Margaret. A storm drove their ship to Scotland instead, where they were welcomed by king Malcolm III, and sometime before 1070 Margaret became his wife.

She was a devout woman, and as queen she used her new influence for the benefit of the Church. It was mainly as a result of her efforts that a synod was held to deal with the reform of a number of abuses that had grown up, and she spent money freely in founding churches and the abbey of Dunfermline. Any woman, even a queen, in her age, was limited in the realm of public life; but Margaret took the opportunities that came to her and used them as well as she could. She died in 1093, and her feast is kept on June 10.

When Margaret died, a boy was growing up in Germany who was to be the founder of an important religious order. Norbert was born about 1080, son of a princely family, in the same region where Boniface had labored three and a half centuries before. He

was early introduced to court life, and found it convenient to take Holy Orders for sake of advancement and the income of canonry in his native town of Xanten. Advancement certainly came—to a good position at the imperial court—and no living young man a potential saint.

Then, in 1115, Norbert was nearly killed in a fall from his horse, and the shock of a narrow escape brought him to his senses. He put himself under the direction of a Benedictine abbot and set out to lead a better life. His efforts to reform the cathedral chapter of Xanten failed, so he became an itinerant preacher. Eventually he reached the papal court, where the pope was so impressed with him as to suggest the founding of an order to perpetuate his work. The result was the order of Norbertine, or Premonstratensian Canons.

The idea of an order of canons was new. It had long been a frequent custom for the canons of a cathedral to live together under some sort of a rule of life, and the Rule of St. Augustine was more or less recognized as the basic rule for canons. What Norbert was trying to establish amounted to a form of what is known as mixed life—one in which prayer and active work stand side by side, neither existing merely for the sake of the other. His canon would carry on an active priestly apostolate outside the monastery, but they would maintain the daily office and the rest of prayer life at home. He succeeded admirably, and the order must have filled a real need for it grew with great rapidity. Norbert himself was eventually forced to accept the bishopric of Magdeburg, which office he filled conscientiously and well. He also acted as adviser to the emperor; and it must have been interesting to him as he looked back on his youthful ambitions for honor and prominence at this same imperial court to which he now contributed his abilities in such a different way than he had once expected. He died in 1134; his feast is on June 6.

Early in the next century a youth in Lisbon, Portugal, entered another community of Canons Regular. It was soon discovered

at young Antony had an excellent mind, and he was given full opportunity for study. If he had remained a canon he would doubtless have become an outstanding scholar or professor. But it was just about this time that the new orders of friars were being founded, and Antony was powerfully drawn to the Franciscan life. In 1220 he was allowed to enter the Order of Friars Minor, and almost at once he started for Morocco as a missionary. Illness and storm, however, combined to set him ashore in Italy, where the first Franciscan general chapter was about to take place. He arrived in Assisi in time to attend it, and afterward, saying nothing about his intellectual gifts and brilliant scholastic background, asked to be sent to some out-of-the-way place where he could devote himself to prayer. Clearly, much must have been going on in Antony's mind; hence, fired with enthusiasm, he had set out to convert a land full of infidels.

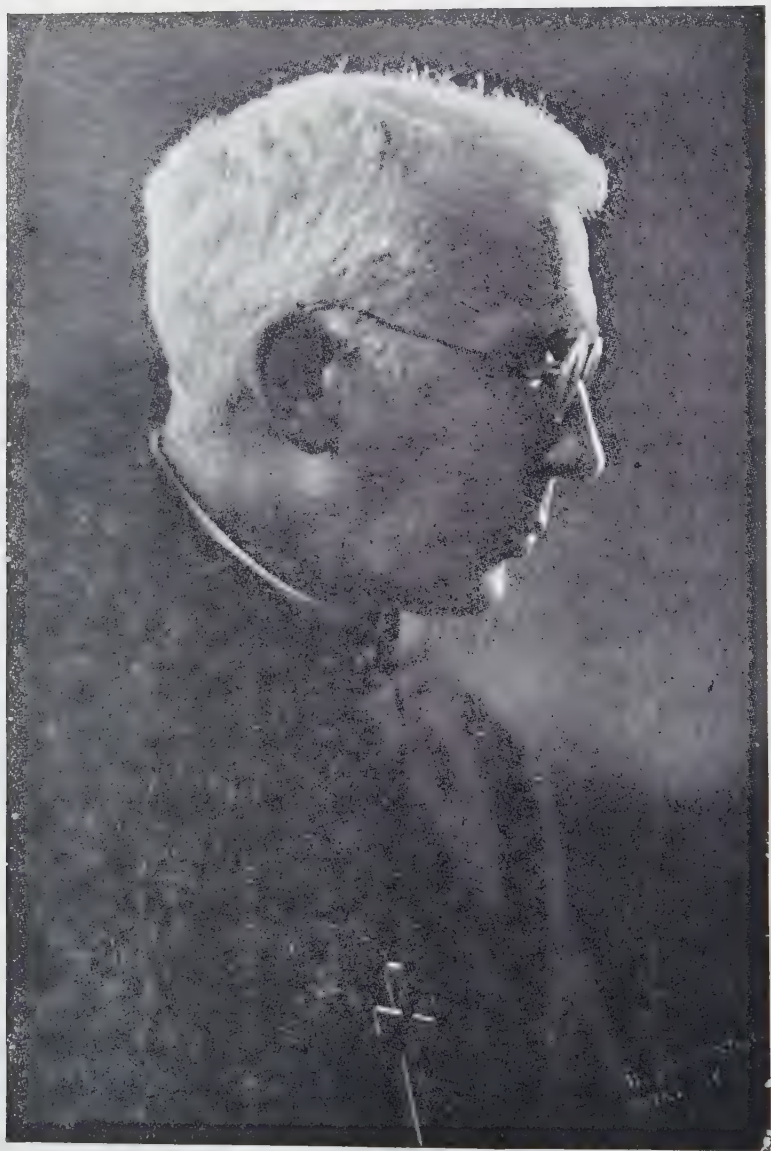
The Provincial sent him to a small "hermitage" where a priest was needed to say Mass for the lay-brothers, and there Antony remained for some years, till in an emergency he was one day called on to preach a sermon—though no one present had any idea what he had ever preached in his life. It must have been a great temptation to him to bungle the job and so be left in peace in his hermitage, but after a slow start, he ended by preaching a sermon that astounded everyone. After that there was no possibility of his remaining unknown. He became a renowned professor and preacher, and before long miracles were being attributed to him as well. His character, as well as one of the miracles, can be seen to some extent in the story of what happened when someone made the mistake of asking him to preach at the funeral of a rich usurer. Avarice was one of Antony's most frequent targets, and he did not mince his words on this occasion. Taking as his text, "Where your treasure is there will your heart be also," he told the assembled congregation bluntly that the usurer was dead and buried in hell, but that if they dared to go and look among his treasures, they would find his heart. According to the story, they did look—and found it there, all warm! Antony died in 1231, and is re-

membered on June 13. Because of his reputation as a worker of miracles, he is often invoked for aid in finding lost things.



KING OF SAINTS

One of the most popular saints of the Reformation period is Aloysius Gonzaga, son of a noble Italian family. Born in 1568, he served as a page in various courts, according to custom. At the age of twelve he was fortunate enough to come under the influence of the great bishop St. Charles Borromeo, from whom he received his First Communion. St. Charles was a good friend of the Jesuits, so it is not surprising that when Aloysius' thoughts turned, in a few years, to the Religious Life, he should have chosen to enter the Society of Jesus. He was delayed by the necessity of getting not only his father's but also the emperor's consent, as the family estate was a fief of the Holy Roman Empire; but in 1585 the way was cleared and he began his life as a Jesuit. Already well educated at the University of Alcalá in Spain, he resumed his studies after taking his vows in 1587, and by 1591 was nearing the time for ordination. Then a plague broke out in the region, and Aloysius, though in none too robust health himself, insisted on helping to care for the stricken. As might have been expected, in a short time he fell ill and died. His feast is kept on June 21, the anniversary of his death.



JAMES OTIS SARGENT HUNTINGTON
FATHER FOUNDER

*The Anniversary of His Death
is Kept on June 29 (1935)*

The Order of Saint Helena

Newburgh Notes

Most of us have been very active in the gardens, these past months. The vegetable garden, of course, never lets up, from the first stalks of asparagus and rhubarb, through the last squash and apple. It really is grand, being able to grow so much on our own land, and with the freezer, which is usually loaded to the gills by the end of the summer, we and our guests can enjoy our produce all year round. Quite a few things, like tomatoes, pie apples, applesauce, etc., are canned, of course, and we're able to store a goodly number of winter squash, parsnips and the like in the cellar. Unfortunately, most of the apple trees and our poor, lopsided little peach trees are hosts to caterpillar worms and we've been advised that praying is prohibitive in cost, but we did turn off quite a lot of the cocoons this spring, so perhaps eventually we'll get the upper hand!

Thanks to the generosity of our friends and the untiring efforts of Alex and some garden-minded Sisters, the flower garden is more beautiful every year. We were given a number of rose bushes, this year which should bloom later this month. While some newly transplanted bushes were being watered from the lily pond, several strings of frog's eggs were found, so for the benefit of the city-dwellers among us, who had never seen tadpoles develop, we collected some eggs in a jar and put it in a central location where all could observe this fascinating process. There seems to be some doubt as to whether they were tadpoles or *toadpoles*, but at any rate, the amphibian population of Orange County appears to be growing by leaps and bounds!

Days when we have no guests in the house are increasingly rare, and quite a few of our recent guests have been able to stay for several days. One friend who visited us for little over a week, confessed at the end of her stay that she had had a few misgivings about such a prolonged visit. She said that

she'd always hated to leave after just a week-end, but feared that the interest would pale a bit after the third or fourth day. "Instead," she exclaimed, "it's even *harder* to leave!"

We were very delighted, after our mention in the March "Newburgh Notes" of our need for an altar bread baker engraved for priests' hosts, to receive (almost by return mail) the offer of a fine baker and a cutter to match, from the Sisters of St. Anne, in Chicago. One of our associates, who happened to be vacationing in the Chicago area with her car, transported it to Versailles, where other friends crated it and sent it on to us. (Since these bakers weigh about 50 pounds and are just slightly larger than a waffle iron, they need a fairly substantial crate.) Still another benefactor offered to pay the expense of shipping. As if our cup were not already overflowing, we have now been offered another baker, which is engraved for 35 people's wafers and, in addition, a bench-type cutter for the wafers, which will both speed up the process and save considerable wear and tear on Sisters!

May and June are generously punctuated with Sister-birthdays and all the attendant festivities, including a uniquely decorated birthday cake, cards, a votive light to put in the Chapel by our Lady and, more often than not, a generous complement of joke presents—everything from a bird's nest and a cleverly contrived pine cone 'bird' for our bird-loving Sister, to a two-foot high stack of Saints' lives for the Sister who writes the monthly articles on the Saints, and a 'dragonish' piece of driftwood for a Sister whose birthday fell on St. George's Day.

On May 3rd, Sister Mary Michael left for her home state of Texas, where she conducted Children's Missions at St. Augustine's, Galveston, and St. Mary's, Houston. In conjunction with the Mission in Galveston, she also conducted a School of Prayer for adults, and filled a number of speaking engagements in both cities. During a pre-

vious Vacation School in Texas, it happened that the Presbyterian Church down the block was also conducting a Daily Vacation Bible School, and the two groups used the same nearby school playground for their outdoor activities. One day, several new faces appeared at our Mission, and when they were still there the next day, Sister made a few inquiries. She found that the children had originally belonged to the Presbyterian group, but had gotten in the wrong line-up after recess, and liked our mission so well that they decided to stay!

Sister Mary Michael will return on June 12th, after a Vacation School at Holy Trinity Church in Atchison, Kansas.

Also on May 3rd, Sister Josephine and Sister Mary Florence left for Mount Holyoke, South Hadley, Mass., where they spoke to the Canterbury Club on the Religious Life

and held conferences with the girls.

During the week-end of May 10th, members of the Canterbury Club of Vassar College were our guests, and took part in Quiet Day led by Sister Mary Florence. On the 16th, the Altar Guild from Valhalla Stream, N. Y., visited us.

Sister Clare left on May 31 for the Versailles Convent, where she will be stationed until Long Retreat and on June 19th, Sister Jeannette arrives from Versailles to spend the remainder of the summer at the Motherhouse. On June 15th, the Novices and Sisters Josephine leave for Camp St. George thanks to the kindness of Father Carruthers and St. George's Parish. The Catskills are particularly lovely then and their annual week's rest will be spent fishing, boating, swimming—and generally having a delightful time!



Sunday Morning

Versailles Notes

May at Margaret Hall is always check full doings, as we polish off the year's work in all fields. This year the 31st of May found us finishing off the last examination, with only two and a half poignant days to go before we were to say good-bye to each other at the close of the school year of 1956-57. Father Robinson was here for the picnic that night and made the Commencement Address on Monday. The address was *not* made in Latin, as someone had suggested as a worthy enrichment of our tradition, but in vigorous English. The Baccalaureate sermon at the Parish church Sunday night, was preached by the Rev. William Hargrave, Executive Secretary of the Diocese of South Carolina, father of our Frances Hargrave, alumnus of the class of 1957.

May 6th is a feast day of St. John the Divine, under whose patronage we do our corporal works of mercy, and is marked by the Corporate Communion of the Guild of St. John the Divine. A flat board painting of St. John stands in the chancel of our school chapel, and the girls enter, singing, in procession, each one carrying a lighted candle, to be placed at St. John's feet. After Mass comes the Guild breakfast, not the usual sit-down breakfast, but conversationally hilarious. The menu is chosen by the Guild, and is appropriately festive.

Other gastronomic highlights of the year are, and were, the Latin Banquet on the 2nd, the French Banquet on the 21st, the Literary Banquet on the 23rd. The Latin Banquet is partaken of in costume, reclining on mattresses in the gym, with Latin skits and awards, and speeches. The French Banquet is in the garden, if Divine Providence gives us a clear evening, and the Lower School gives us a play. This year it was our old favorite, "Cendrillon." The fairy godmother touches were exciting even to those who missed some of the catch lines. At the Literary Banquet, the winners of the Literary Contest were announced and the Senior English class gave some scenes from *She Stoops to Conquer*. In the chapel we repaired to the gym for the "Follicle Follies." This event when the faculty takes off the students is always a liter-

ally howling success. This year's student play-opera, the *Second Hurricane*, naturally suggested the theme of the evening, which was the *Third Hurricane*.

We had three class Work Holidays in two weeks. The Sophomores got their work-out on the 20th, just after the two that traditionally come in May. The Juniors are given their day out of class to decorate for the Junior-Senior Prom, which was on the 11th this year, and the Seniors prune and weed and polish out of doors the day before May Day. May Day was on the 18th. The first event of the day is the Alumnae Luncheon, when this year's Seniors have luncheon with the faculty and the Alumnae. Two alumnae make informal talks about their life and work since leaving Margaret Hall, and the relation between their experiences at school and later life. After the luncheon this year the Lower School presented their Greek play, the *Alkestis* of Euripides. Euripides himself took a curtain call after the performance. At four began the ceremonies of the crowning of the May Queen which end with the placing of her crown before our Lady's statue. The day was completed with a Water Ballet program in the evening.

The Swimming Meet took place on May 6th and the Softball Tournament on the 14th and 15th. There were group picnics the 7th and the 16th, for the Intermediate Altar Guild and the Athletic Council respectively. The Rogation Processions and Ascension Day came in exam week this year, and were a welcome background of devotion and beauty. Only the Altar Guild members on duty take part in the Monday and Tuesday processions, but Wednesday, everybody is there, and also at Mass on Thursday. The girl who first passed her test in the fall and qualified as a member of the Altar Guild has the privilege of extinguishing the Paschal Candle.

Five faculty members attended the Regional Colloquium of the National Council for Religion in Independent Schools in Louisville on the 10th and 11th. Sister Rachel spoke at St. James' Church, Dundee, Illinois on the 26th, and was the leader of an American Church Union Conference on

Christian Education at the McLaren Foundation in Sycamore, Illinois, May 27th-28th.

On June 3rd, in the afternoon, only one or two belated students were left to say good-

bye to the sister and faculty member remaining on deck, and the summer vacation begun.



The Order Of The Holy Cross

West Park Notes

May was quite a busy month for the brethren, with much coming and going. *Father Kroll*, our Superior, was still in Africa but at the time of going to press, he said he might be back with us early in July.

Father Turkington, the Assistant Superior, who is also the Director of the Oblates of Mount Calvary, was on hand for the Oblates' annual retreat held here from Tuesday to Friday in the week after Low Sunday. It is always a great joy to have these priests, who are so close to us, to join in our daily worship and living. This year the retreat was conducted by *Father Gowe* of the Church of St. Edward the Martyr, New York City. On the last day, just before making their communions, each member renews his vow for the ensuing year. The remainder of the day is given over to the annual business meeting and conference. Fr. Turkington

conducted two community retreats: for the Order of Saint Francis at Littleton, Long Island, N. Y., May 6 to 11; another for the Order of Saint Anne in Chicago, Ill., from the 12th to the 18th.

Father Parsell has been regaling us with wonderful tales of what is happening on the Liberian Mission these days. (See June issue of *The Hinterland* for a detailed report!) He has also been getting physical check-ups and taking care of a lot of business for the Mission. On the 12th he preached at St. Augustine's Church, Yonkers, N. Y., and on the 19th at St. Peter's, Westchester, New York.

Besides acting as Novice Master, Editor of the Magazine and Commissary of the Liberian Mission, *Father Atkinson* has also attended to quite a number of outside engagements. He spoke at the Acol

estival held at Bloomsburg, Penna., May 10 and 11 and also, on the night of the 11th, attended an informal meeting of the executive committee of the Episcopal Churchmen of South Africa at which Fr. Jarrett-Kerr, R., spoke. Fr. Atkinson gave Liberian Mission talks at: St. Bartholomew's Church, New York City on the 14th; St. Mary the Virgin's, Chappaqua, N. Y., on the 21st; and St. Thomas's, Orange, Va., on the 28th. He preached a Mission sermon at the annual service of the Dutchess County District Board of the W. A. at St. Andrew's, Poughkeepsie, N. Y., on the 16th, and delivered the Commencement Address at St. Andrew's School, Tennessee, on the 25th. After the range engagement, he headed for Kentucky to take part in the Commencement ceremonies at Margaret Hall School, Versailles.

Father Hawkins, as Guestmaster, has had great many people to take care of here at the monastery. Some have been here for retreats; some for just short visits. Father also conducted a Quiet Day and gave a Lillian Mission talk at St. Thomas' Church, Farmingdale, L. I., N. Y., and spoke at a Communion Breakfast on the 19th at Calvary Church, Flemington, N. J.

Father Harris conducted a retreat for Seminarists here on the 16th and 17th, and so, in the absence of Fr. Adams, has been giving weekly care of our chaplaincy work Sing-Sing Prison.

Father Bicknell conducted three retreats here at Holy Cross: one for men from Christ

Church, Bronxville, N. Y., 3-5; another for Berkeley Seminarists, 10-12; and another for students from Princeton University and Lafayette College, 17-19. He also held a School of Prayer at Christ Church, Greenwich, Conn., May 25th to 29th.

Father Adams has been away most of the month conducting community retreats: first for the Society of Saint John the Evangelist at Bracebridge, Ontario, Canada, from the 5th to the 18th; and then for the Sisters of Saint John the Divine in Toronto, Ontario, from the 19th to the 26th.

Father Terry also took his part in conducting retreats for other Religious Orders: he gave the Community of the Transfiguration their retreat at Glendale, Ohio, from the 10th to the 16th. After that, in his capacity as Director of the Seminarists Associate, he visited Seabury-Western Seminary and Nashotah House. Later in the month he returned here to conduct a retreat for men of the Confraternity of the Love of God, 24th to the 26th.

Brother Michael has been giving regular weekly religious instruction during school release time at Red Hook, N. Y., and also gave an address at Cazenovia, N. Y., on the 1st, and a Quiet Day at Litchfield, Conn., on the 4th.

Members of the Novitiate have been holding regular classes at Wiltwyck School, West Park, during release time on Wednesdays, and also teaching in the Sunday School of the Church of the Ascension here.

— JUNE EVENTS —

Father Turkington is scheduled to conduct a retreat here for men from Grace Church, Newark, N. Y., on the 1st and 2nd, and to give the Address at Prize Day at South Kent School, Conn., on the 7th.

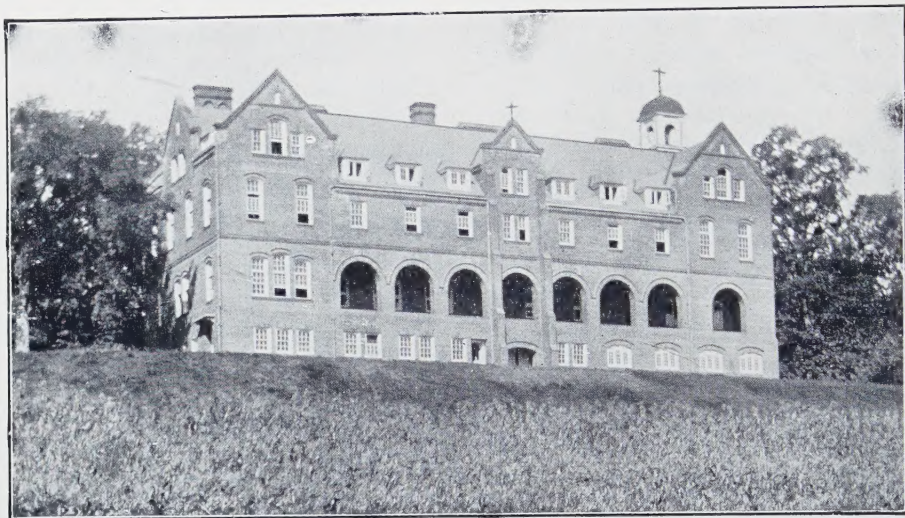
Father Parsell will be in and out a great deal to take care of the business needs of the Liberian Mission and will also conduct a retreat for O.S.H. Associates at Versailles, Ky., June 8 and 9.

Father Atkinson is to give the Commencement Address at Margaret Hall School, Versailles, Ky., on the 3rd. On the 16th he will be preaching at Trinity Church, Wel-

land, Ontario, Canada, and then will go to Toronto to conduct a series of retreats for the Sisters of the Church, beginning on the 21st of June.

Father Hawkins will be taking part in the Commencement Exercises at Hoosac School, Hoosick, N. Y., on the 14th and 15th. At the end of the month he goes south to conduct services and preach at St. Luke's Church, Richmond, Va.

Father Harris will be taking part in the 55th Anniversary celebrations being held on the 16th in Grace Church, Haddonfield, N. J., for Father Martin S. Stockett. The whole



HOLY CROSS FROM THE RIVER

Order will be remembering this devoted priest and Oblate of Mount Calvary especially 'on this auspicious occasion. Our congratulations!

Father Bicknell is to preach on the 9th at St. Paul's Church, Pleasant Valley, N. Y., and will be on the teaching staff of the Valley Forge Conference being held at Wayne, Pa.,

from the 15th to the 22nd.

Father Adams will be the Chaplain at the Valley Forge Conference.

Father Terry, from June 20th to July will be taking part in the Maryland Diocesan High School Conference which will be held at the Bishop Claggett Diocesan Center, Buckeystown, Md.

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An Ordo of Worship and Intercession - June - July 1957

- 7 St. Barnabas Ap (transferred) Double II Cl R gl cr pref of Apostles—for the *St. Barnabas Brotherhood*
- 8 St. Ephrem Syrus CD Double W gl cr—for the *Confraternity of the Christian Life*
- 9 SS. *Gervasius and Protasius* MM Simple R gl—for the *church behind the Iron Curtain*
- 0 Corpus Christi Double I Cl W gl seq cr pref of Nativity as on Purification —in *thanksgiving for the Blessed Sacrament*
- 1 Friday G Mass of Sunday or votive of Blessed Sacrament W—for the *Confraternity of the Blessed Sacrament*
- 2 St. Alban M Double R gl col 2) St. Paulinus of Nola BC—for the *Church of England*
- 3 1st Sunday after Trinity Semidouble G gl cr pref of Trinity or before Corpus Christi procession of the feast W seq col 2) Sunday cr prop pref—for the *spirit of appreciation in all churchmen*
- 4 Nativity St. John Baptist Double I Cl W gl—for the *Sisters of St. John Baptist*
- 5 Tuesday G Mass of Trinity i—for the *Society of the Oblates of Mount Calvary*
- 6 SS *John and Paul* MM Simple R gl—for *all religious*
- 7 Thursday G Mass of Trinity i—for the *Priests Associate*
- 8 Sacred Heart Double I Cl W gl cr prop pref—in *thanksgiving for the Incarnation*
- 9 SS Peter and Paul Double I Cl R gl cr pref of Apostles—in *thanksgiving for the life and work of Fr. Huntington*
- 0 2nd Sunday after Trinity Semidouble G gl col 2) St. Paul cr pref of Trinity—for *all who serve the sick and needy*
- uly 1 Precious Blood Double II Cl R gl cr pref of Passiontide—for the *Sisters of the Precious Blood*
- 2 Visitation BVM Double II Cl W gl cr pref BVM—for the *Community of St. Mary*
- 3 St. Irenaeus BM Double R gl—for the *Seminarists Associate*
- 4 Translation of St. Martin Simple W gl or of Independence Day votive gl cr—for *our country*
- 5 Friday G Mass of Trinity ii—for *all in military service*
- 6 Of St. Mary Simple W gl pref BVM (Veneration)—for the *Order of St. Helena*
- 7 3rd Sunday after Trinity Semidouble G gl col 2) SS. Cyril and Methodius BB CC cr pref of Trinity—for a *deepened prayer life for all churchmen*
- 8 Monday G Mass of Trinity iii—for the *Confraternity of the Love of God*
- 9 Tuesday G as on July 8—for *world peace*
- 0 Wednesday G as on July 8—for *all who work for and with the sick*
- 1 Thursday G as on July 8—for *all who mourn*
- 2 St. John Gualbert Ab Double W gl—for *growth in religious orders*
- 3 Of St. Mary Simple W as on July 6—for a *blessing on all who have been recently married*
- 4 4th Sunday after Trinity Semidouble G gl col 2) St. Bonaventura BCD cr pref of Trinity—for *all in civil authority*
- 5 Monday G Mass of Trinity iv—for the *conversion of Russia*
- 6 Tuesday G as on July 15—for the *faithful departed*

Note on the Commemorations marked Simple Mass may also be said of the feria G col 2) of the feast.

. . . Press Notes . . .

Business first! Our fiscal year ends in June and we shall be taking Inventory before the end of this month, spending a lot of time counting each article on our shelves and finding out just how much all this stock is worth. A lot of other information and records must be prepared to submit to the auditor shortly after the first of July.

Among the statements that must be submitted to the auditor is a list of accounts receivable—by names and amounts due. So, now (the time of writing is May 5th) we have been going over our unpaid invoices and find a long list of them, people owing us amounts around a dollar to up in the hundreds. We are always surprised at the large number of persons, churches, and book stores that do not remit promptly. Of course an invoice is really due within 30 days of date and we have always granted a bit more time after that, expecting and hoping that the customer will remit without a reminder. Because our staff is so small we are not able to send out statements after 60 days have elapsed—except when we can find a spare moment to do so and we state on our invoices that we do not send monthly statements. That statement is expected to make the customer realize that he owes the bill at that time and that he will remit immediately. Too many people do not follow this plan. Even when statements are sent out, some very close together, customers ignore them entirely and leave the account unpaid. At the end of the year there are always a goodly number that have not remitted or replied and the auditor has to “charge off” some hundreds of dollars as “Uncollectable.” I have heard such accounts called dead beats.

Be that as it may, we are endeavoring to make this list of uncollectable accounts as short as possible this year, and we have ad-

ressed a short letter to our customers whose accounts were 60 days or more overdue, asking for immediate payment, “as we need money for current operation costs.” I suppose some of these accounts are simply aside and forgotten, especially since most of them are for amounts under \$5.00 and in the intention to “pay it later.” (“Tis less than you think”). The several hundred of these items will make a very good amount to add to our bank account and we really need the cash to cover the current printing bills. Ready cash is necessary as we do not make a profit to cover or have in reserve. Up to the time of this writing we have had many replies, some with remittance and some with surprise, etc. as to owing a bill. We most likely will find that an item or two has been paid and a mistake made in the office, but our records show each one as due. A reminder from each of you who may have received this letter will be appreciated.

May I correct an impression that has been made about the appeal for funds for a new building made in the Easter Appeal of the Order. Such money is to help the Order carry out a proposed plan for a building to house the Press and is not for current operations, etc. Our letter was just plain business.

Pleasure last! There wasn't much of it for the fishermen in May in New York State. Because of the dry weather and the numerous forest fires throughout the State, the Governor decreed no fishing, no hunting, no camping, no smoking in or near places where such could be done until sufficient rains had made the country and woods safe. I had heard the decree on the radio and went down usual to try my luck but the Conservation Man changed my mind. Business first, pleasure last—I look forward to them both and good luck to you all.

